

IS THE EXORCISM OF CHRISTIANS OF GOD?

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PREFACE. I have condensed my larger book on the doctrine of demon possession, in order to help those who would like a shorter study on the subject. I show that the Scriptures prove that the doctrine that Christians can be possessed by demons and need exorcism is false, and not of God. I pray that this booklet will enable Christians to realise their total security in Christ, and their complete protection by God's power from possession by demons. 1Pet.1v4,5. Edited on May 21st. 2006.

A STUDY IN DEMON POSSESSION, IS THE EXORCISM OF CHRISTIANS OF GOD?

INTRODUCTION.

We cannot find one case in the New Testament of a Christian being possessed by demons, or being exorcised of demons. When we examine the New Testament we find that no apostle of Christ ever exorcised, or suggested exorcism, for any Christians, even the most sinful Corinthian Christians. Christ's apostles are unanimous in proclaiming that we have been transferred out of Satan's kingdom and power, into the kingdom of God, through faith in Christ and His wonderful atoning death. Col.1v12-14. 1Pet.1v18,19. Rev.12v10-12. Gal.2v20. Tit.3v5. 1Jn.2v8. Paul states in 2Cor.5v17,18., **"Those in Christ are a new creation, the old things have passed away; behold, all things are new, and all things are of God."** God has promised that He is not going to allow His dear children to get a serpent, or scorpion, or stone, He assures us of His "how much more" protection with the Holy Spirit's presence and power. Luke.11v9-13.

Among those who believe in the exorcism of Christians, the amount they practice varies greatly. Some rarely practice this supposed exorcism of Christians and are good people with loving hearts and with genuine gifts and blessing from God in other areas of their ministries. However, others are so obsessed with demons, that they practice the routine exorcism of almost all Christians. This practice produces severe spiritual and psychological damage; and in some quarters the heavy over-emphasis upon demons has become even more dangerous than the previous ignorance about the subject. The tragic truth is that the doctrine and practice of exorcism of Christians actually results in defilement by demons, not deliverance from demons. This is the Satanic purpose behind this doctrine of demons. 1Tim.4v1.

The continuous and considerable restraint of God on Satan and his angels is a fact of Scripture. 2Thes.2v7. Christians have a hedge of protection like Job. Job.1v10,12. Those who teach that Christians can be possessed by demons deny this restraint of God and a Christian's security in God. By suggesting that Christians can be possessed by demons, Satan has found a way of partially negating the promise of God's providential protection of His children. I say partially negating, because even though Christians who submit to this supposed exorcism act like mediums for the thoughts and blasphemies of demons from outside of them, God will still not allow those demons to enter and possess Christians. Peter tells us that God always guards Christians even when they fail to accept it, or appreciate it. 1Pet.1v5. Peter marvelled that God the Father and the Lord Jesus loved and guarded him even when he backslid and denied his Lord. Peter's denial was emphatic, for Peter swore with sacred oaths that he did not know Jesus and he invoked the most terrible curses upon himself if he was lying and did know Jesus. Lk.22v31-34,61,62. 24v34. Mk.16v7. Peter was attacked by Satan and failed badly, but, unlike the apostate Judas, was never possessed by Satan. Peter's backsliding was cured by divine love and mercy, and Peter's repentance.

CHAPTER 1. GOD'S PROVIDENTIAL PROTECTION OF HIS CHILDREN AND HIS CREATION.

God protects His children, and Creation, with His providential love and power.

1. God's restraint on evil in the World.

God restrains the activities of the powers of darkness in the world, and His merciful goodness protects even the unbeliever from their malice. God delivered the Philistines from Caphtor, and the Syrians from Kir. Amos.9v7. The Lord gave victory to Syria through Naaman. 2Kings.6v1. God sends His rain on the just and the unjust, and is kind, good and merciful, even to the evil, unjust and ungrateful. Luke.6v35,36. Mt.5v45. Paul told the idol worshippers at Lystra how kind and good God had been to them. Acts.14v16,17. Acts.17v30.

God protects mankind from Satan's plan to destroy the whole of mankind. 2Thes.2v7. Rev.12v12. Dan.8v24. 12v1-7. Mt.24v21,22. The explosion of evil and destruction in The Great Tribulation is allowed in order to show what evil and Satan and his angels, are like; and also show the justice and necessity of their eternal judgement and confinement in everlasting chains of darkness, after the destruction of their bodies in the lake of fire. 2Pet.2v4,17. Jude.v13. Mt.25v41,46. Rev.19v20. 20v10. Every mouth will be stopped by the awesome justice of God. Rom.3v19.

2. God's restraint on Satan's activities against Old Testament saints

There has always been special protection for the children of God. God's Old Testament saints rejoiced again and again over the loving wisdom, and the gracious protecting power and love of God. Deut.33v27. Ps.3v3. Ps.32v1. Ps.119v14. Ps.91v1. These are but a few of many such exceeding great and precious promises that are yea and Amen in Christ. 2Pet.1v4. 2Cor.1v18-22. Satan complained to God about the hedge of divine love and power that protected Job and "ALL THAT HE HATH." Job.1v10. Jacob found out that like little children he had many angels sent and devoted to his care. Mt.18v10. At Bethel the reality of God's total and dedicated caring love and protection was revealed to Jacob, he saw a continual stream of angels coming to minister to him and care for him. Gen.28v11-19. 2Kings.6v15-18. New Testament sons of God can expect at least the same protection, for "The Lord of Hosts is with us, the God of Jacob is our refuge." Ps.46v7,11. Heb.1v14. We can allow the powers of darkness to harass us, when they should be trembling in fear at what we and our Father will do to them. Put on God's armour and resist the powers of darkness and they will flee from you. Jam.2v19. 4v7. Eph.6v10-20. God has called us to triumph not defeat. 2Cor.2v14. The powers of darkness know their defeat is sure, and their cause is hopeless, and that Hell awaits them. Mt.8v29. Lk.8v31. Rev.12v12.

3. New Testament sons of God are guarded by God and His Legal Decrees.

The decrees of God, as Judge, Creator and Redeemer have been made and heralded to all; and evil spirits tremble at His decrees; for God backs up his legal decrees with power. Evil spirits who try to oppose God's decrees go into chains of everlasting darkness. Dan.4v17-23. 2Pet.2v4. Jude.v6,13. These irresistible and unbreakable divine decrees are as follows.

a. The invincible legal covenant decree, barrier and defence of Christ's atoning blood.

Satan has no hold, or claim, on those who are redeemed through the blood of Christ, for His covenant blood includes protection as well as forgiveness; the blood of the Passover lamb preserved Israel, how much more does the blood of Christ protect the New Covenant children of God. Rev.12v11. 1Pet.1v4,5,18,19.

b. The legal barrier of identification with Christ's death in baptism.

Repentance and baptism in water is God's way of accepting God's covenant, it cuts us off from previous evil occult connections. Our old life is buried with Christ in baptism, and we rise to walk in newness of life, not in fear of demons, or of being possessed by demons. Rom.6v3,4.

c. The legal barrier of adoption as sons and the new birth.

Christians have a God-protected sonship. The Father loves us like Jesus, and He wants the world to know it; and Jesus loves us as the Father loves Him. Jn.17v23. 15v9. Christ said His enemies committed blasphemy when they said that He was possessed by demons. Mk.3v28-30. Is it not blasphemy to say that God will allow His beloved sons, who are loved just like Jesus, to be possessed by demons?

Peter assures us of God's protection in 1Pet.1v4,5..

Believers in Jesus, "are always kept, protected and guarded by the power of God through faith." The word for, "are always kept" is a military term, meaning, "to guard or garrison." Acts.9v24. Vincent says, "The present participle indicates something in progress, **a continuous process of protection.**" Peter assures us that Christians are protected and enveloped "IN the power of God." 1Pet.1v5. Phil.4v7. Jesus has always been the sentinel and guard of His Church, He ever lives to protect us and intercede for us. Jn.17v11,12. Heb.7v25. God assures us that the heirs of the heavenly kingdom are as securely guarded by Him as their heavenly inheritance. Mt.6v19-21. Col.1v5. Lk.10v19. Indeed, God cares more for the heirs of His kingdom, than He does for the fabric of that kingdom: heaven and earth may pass away, but His love for us will never pass away.

John assures us that Satan cannot grasp a born-again child of God.

John writes in 1John.5v18., "We know that whoever is born of God does not sin; but he who has been born of God keeps himself, and the Evil One toucheth him not." "Toucheth him not," is "ouch haptetai autou;" "haptetai" is the present indicative of "hapto," which means to lay hold of or to grasp, not a momentary touch. The only other place where John uses "hapto" is in John.20v17., where Jesus tells Mary that she cannot keep holding and clinging to Him, because He has to ascend to the Father. See Mt.28v9. where the women took hold of His feet and worshipped Him. With John we can say "we know" with absolute certainty, that the Evil One cannot grasp, or lay hold of us, or possess us, this is God's sure promise to us. In 1Jn.5v18. and 3v6,9., when John tells us that born-again Christians do not live a life of sin, he is not speaking of an act of sin, which would be indicated by the aorist tense; but the continuous life of sin which is indicated by the present tense. Victory over sin is through the new birth and the law of the spirit of life in Christ; frees us from the law of sin and death. Rom.8v1-4.

God's children are the apples of His eye.

In Zech.2v8. the prophet says, "He that touches you, touches the apple of His eye." See. Deut.32v9,10. Demons believe in God and tremble, none of them would think of trying to hit God in the eye.

4. The Holy Spirit is an abiding eternal protection for the Christian.

The Holy Spirit has come "to abide with us for ever," and as, "He that is in us is greater than he that is in the world;" we can't be possessed by demons as long as we continue to follow Jesus, and don't fall away. Jn.14v16. 1Jn.4v4. Lk.8v13. Mt.24v12,13. 2Thes.2v1-3. Heb.6v1-8. 10v26,27. We are sealed with the Holy Spirit of promise. Eph.1v13,14. (Eph.4v30. and 2Cor.1v22.) In Paul's time a seal was used as both a sign of ownership and a guarantee. The Ephesian Christians received the seal of the Holy Spirit some time after their baptism in water when Paul laid his hands upon them. Acts.19v1-6. The presence of the Holy Spirit makes Christians quite immune to demon possession, even if they have not been baptised in the Holy Spirit, for His protection is there, whether He is "with us," or "in us." John. 14v17.

Jesus assures us in Lk.11v9-13., that we have a good Heavenly Father who only gives the Holy Spirit and good gifts to His children, and guarantees that we cannot get serpents, scorpions or stones. The eternally abiding protecting presence of God our Father springs from His "much more" love for us. Lk.11v13. Jn.14v16. Our heavenly Father would no more allow a demon to enter His dearly beloved children, than He would allow a demon to enter His dearly beloved Son, the Lord Jesus. Jn.17v23.

In James.4v7., "submit," "hupotasso," is a military term meaning, "to place or range under;" as we array ourselves under God and resist the Devil; God is with us, and His awesome might causes Satan to flee. In James.4v6., we read that God resists the proud; "resists" is "antitasso," a military term meaning, "to array against, to range in battle against," God arrays Himself with us against the arrogant pride of the powers of darkness, and as we take a stand with God against Satan, Satan flees from us.

5. Christians have legal protection and authority in the Name of Jesus.

"The name of the Lord is a strong tower, the righteous runneth into it and are safe." Prov.18v10. Every knee must bow to the name of Jesus and recognise its authority; Phil.2v9-11. Rom.14v11,12., both from Is.45v23. When we call on His name it brings our Lord's power and protection over us. Jude.v21. Jam.1v27. Heb.4v12-16. 7v25. Ps.121v3,4.

We have authority and dominion over demons in the name of Jesus.

Our Lord said to the 70 disciples in Luke.10v19., "Behold, I give unto you the authority to tread upon serpents and scorpions, and over ALL the power of the enemy; and nothing shall by any means hurt you." These disciples returned with joy because demons were subject to them in the name of Jesus. They were not mature Christians, for in v19-21., Jesus rejoices that the revelation of this power and authority had been hidden from the wise and prudent and given to babes, because it was good in the eyes of our heavenly Father. God's beloved little children were given complete authority over ALL the power of the enemy, and the powers of darkness were terrified at their coming.

Jesus definitely states, "Nothing shall by any means hurt you." Lk.10v19. A very strong triple negative. Jesus assures us that when we meet up with evil spirits, God will protect us from them, and they will not be able to harm us. These Christian babes caused demons to flee in the Name of Jesus. James.2v19.4v5-7. In Mt.10v1. Jesus gave a full delegated authority, "exousia;" and power, "dunamis;" to the apostles; He calls them babes and says that they had authority over ALL the power of the Devil in the name of Jesus. Mt.11v25,26. "He that is in us, is greater than he that is in the world." 1Jn.4v4. Comp. Acts.19v13-16.

CHAPTER 2. WHY DO CHRISTIANS PRACTICE AN EXORCISM WHICH IS NOT SCRIPTURAL?

1. Some Christians have a genuine desire to help people with their problems.

They desire to help Christians into victory and blessing, and mistakenly think that this will help them.

2. Some Christians desire to prove that they have a ministry and power from God.

Some Christians are over eager to show that they have authority and power from God, and feel that casting out demons proves that they have real authority from God. It can take a great deal of self-discipline to wait, as our Lord did, for a genuine ministry from God and the right time to manifest it. Is.49v1-3. 50v3-7. Satan tried to get Jesus to prematurely manifest His Father's power in His ministry. Mt.4v1-12.

3. Some Christians desire a spectacular manifestation of God's power.

A good desire to manifest God's delivering power can degenerate into a base desire for the spectacular, if we do not carefully watch our motives. Satan suggested to Jesus that a spectacular demonstration at the Temple was the way to start and prove His ministry. Let us wait until God opens His ways for us. Ps.37v4-9,23,24. 62v1-12. 81v13-17. 103v7. Is.48v18. 45v1-13.

4. Some Christians desire to demonstrate God's power over Satan.

Some want to demonstrate Christ's victory over demons and problems in the Christian's life. This is a good desire, but we must remember that it is absolutely essential to fight with methods that are clearly seen to be the practice of Christ and His early Church. If we pretend that a person is possessed by a demon when they are not, and try to expel an imaginary demon, we are creating a spiritual fantasy. Christ's apostles, Daniel, Paul, and even the angel Gabriel, found that real conflict with the powers of darkness can be very painful and really test our spiritual resources. Mt.17v14-21. Dan.10v1-21. 2Cor.12v7-9. Eph.6v10-20.

5. Because Christians do not realise they are being led astray by pride.

Christians are lifted up in pride that they have a real and powerful ministry like the Christians in the early Church. It is, however, a fact that the exorcism of Christians never occurred in the early Church.

6. Because Christians do not realise that they are opening the door to Satan.

This false exorcism opens the door to Satan, and encourages the manifestation of demons within the Church; if we desire this Satan will oblige us, just as he does in spiritualist meetings. This false exorcism brings one into the forbidden occult, and is very dangerous, and brings defilement to Christians rather than deliverance. This excessive emphasis upon demons is spiritually unhealthy; Christians should desire the presence and activities of God in their meetings, not the activities of demons.

7. Because Christians confuse sickness with demon possession.

Though evil spirits can cause sickness, infirmity, deafness, blindness, dumbness, madness and epilepsy, the Scriptures reveal that sickness caused by demon possession is rare. Mt.8v28-34. 9v32-34. 12v22-24. 15v21-28. 17v14-21. with Mk.9v25. Lk.4v31-36. In the ministry of Jesus ordinary sickness is clearly distinguished from Demon possession. Mt.4v23,24. Most sickness is caused by natural causes and not by demons. It is an abomination to God to say that a person has a demon when they don't have one. It is often true that some people who are praying for the sick say that a person has a demon, just to cover up their ignorance of the true cause, because they lack the necessary Divine spiritual equipment and Divine commission.

8. Because Christians confuse the works of the flesh with possession.

Some Christians confuse besetting sins and evil things that are in Christian's lives and demon possession, however, what they call demons, Paul calls "works of the flesh," in Gal.5v19-21.. See Chapter 3. Section D.

CHAPTER 3. WHY DO CHRISTIANS ACT AS IF THEY ARE POSSESSED WHEN THEY ARE NOT?

1. Because of the power of suggestion and submission to leadership.

Christians submit to, and can be seriously dominated and injured by those who they regard as spiritual leaders, and because they look upon their leader's authority and discernment as derived from God, they obey and co-operate with them without question. They sacrifice their discernment and say, "He is a man of God, he must be right." When Christians submit like this, the power of suggestion is enormous, and the co-operation can be complete. They say, "If this man of God says I have a demon, I must have a demon, I must co-operate with him and get it out, I don't want anything evil in me." So when they are told to speak as if they are possessed, they speak out as if they are possessed, repeating the thoughts that demons, **which are OUTSIDE of them**, put into their minds; and when they are told to vomit, they vomit. Paul warns us never to submit our judgement without question; he instructs us, in 1Thes.5v21., **"To scrutinise and test all things until you can approve them, retaining only what is good."** The uncaring and ruthless domination of Christian's minds and spirits by some exorcists, has mentally destroyed some Christians, and has caused them to be suicidal, and in need of psychiatric help.

Other Christians, who do not willingly cooperate with these exorcists, can be spiritually mugged and overpowered by their forceful and aggressive approach. This is a very serious sin. David Duplessis told me that this practice of suggestion and false exorcism is a psychological trick, and that Christians who practiced this exorcism created more trouble than they could ever cure. The terrible truth is that these exorcists are training Christians to submit to demon influence, as we now see.

2. Because Christians are encouraged to submit to demon influence.

Christians are encouraged, by those who they look upon as spiritual leaders, to speak out the thoughts that demons put into their minds, and when they do so, this is looked upon as a proof of demon possession. Evil spirits must rejoice in the havoc they cause when Christians give them authority to act in this way. God warns us that the powers of darkness will attack us in our thoughts, but this is certainly not a proof of demon possession. Jesus had His mind continuously filled with evil thoughts for 40 days, when He was tempted by Satan in the wilderness, but He did not submit to them for a moment. Jesus fought Satan with God's Word, and we should follow His example. We should not allow demons to program us with their words; for if we speak out the words and thoughts of demons, then we are defiled by those demons. **Jesus would not repeat the lies that Satan put into His mind, and neither should we.** Christians are told to reject Satan's lies and bring them captive to Christ. 2Cor.10v4,5. James instructs us to resist the Devil, not repeat his lies and blasphemy. James.4v7. **Our Lord charged demons to keep silent and be muzzled, and so should we. Mk.1v34. Lk.4v41.**

3. Because Christians use unscriptural phraseology.

Phrases such as, "infiltration by demons," or, "partial possession by demons," never occurs anywhere in the Scriptures, and so such experiences and terms are false and should be rejected. If they do not speak according to God's Word, **THEN THERE IS NO LIGHT IN THEM. Is.8v18-20.** We need to be delivered from unscriptural tradition. 1Pet.1v18,19.

4. Because Christians confuse the works of the flesh with possession.

Some books which state that Christians can be possessed by demons, give long lists of various kinds of demons, such as, demons of lust, pride, anger, and so on, which they say Christians can be possessed by. However, what they call demons, Paul, in Gal.5v19-21., calls "works of the flesh." Demons which are outside Christians can exacerbate temptations from the flesh, but this must not be confused with demon possession. Peter fell very badly but Jesus never suggested that Peter should be exorcised; He said Peter needed to repent and turn back to Him. Lk.22v31-34. Jn.14v30. Mt.16v21-23. Acts.10v28,34,35. Col.3v1-14. It is a striking fact that though the heathen world was given over to gross immorality and occult practices, and the other evil works of the flesh, only a very small fraction of them became demon possessed, because of the protecting mercy and goodness of God, and His restraint on the powers of darkness. 2Thes.2v7.

5. Because Christians confuse soul travail with demon possession.

Some Christians fail to distinguish between soul travail for victory and demon possession. This work and ministry of the Holy Spirit must not be confused with demon possession. Jesus experienced great travail of soul throughout all His life; the pain in His soul was truly terrible. Ps.19v20,21. Is.53v11. Jesus experienced this travail in the garden of Gethsemane; His great anguish of soul and "strong crying and tears" on our behalf, fill us with thankfulness, love, and worship. Mk.14v32-42. Lk.22v39-46. Heb.5v7. Acts.2v22-31. Paul also experienced travail and conflict in prayer for Christians, his earnest prayers changed the characters of the people that he prayed for, and produced love and unity in the body of Christ. Col.2v1-5. 4v12. Phil.2v25. Paul tells us in Rom.8v26,27., that we can pray effectively "with groanings which cannot be uttered," for the saints. Travail of soul is a means for personal blessing and a means of deliverance for others, it is a tragedy if people try to exorcise as a demon, a divine means of intercession that God has put into the soul and ministry of a Christian.

2Pet.1v5-9. In every revival Christians have agonised and cried out in pain of soul until they have won the victory in their lives over problems and sin. Gal.5v19-22. 2Cor.7v1.

6. Because Christians lack the necessary spiritual equipment.

See 2Cor.10v3-5. Eph.2v1-3. 6v10-22. The failure to perceive what is really happening in the spiritual realm has caused some Christians to form wrong conclusions, and confuse the external attacks of demons with demon possession.

a. The confusion of demonic energy lines with demon possession.

To confuse the energy lines that demons direct against Christians, with possession, is disastrous and very harmful. I have seen Christians get instant relief from such attacks by placing a wall of God's power around them. These demonic energisings can cause real distress and can produce symptoms and physical reactions, which without the right spiritual equipment can sometimes be mistaken for possession.

b. The confusion of Satan's fiery darts with demon possession. Eph.6v16.

Demonic blasts of evil energy accompany the attack on the thoughts and emotions of Christians, their aim is to attack and destroy faith and bring depression. Those who lack the spiritual equipment can confuse these attacks with the symptoms of demon possession.

c. The confusion of attacks on the thought life of Christians with demon possession.

The attack by demons on Christian's minds with accusing negative thoughts, should not be confused with demon possession. Demons inject thoughts such as, "You are no good;" "You are a failure;" "You don't know your Bible;" into the minds of Christians. Every accusing "You," has to be firmly rejected and resisted with the Word of God. James.4v6,7. Rev.12v9-12. The revelation and power gifts of the Holy Spirit are essential if we are to help people who are under attack from evil spirits, as the ministries of the prophets and our Lord demonstrates many times. 2King.6v8-23. N.B. v12. Mt.16v21-23. Jn.1v47-51. 4v16-19. Mk.2v8. Acts.5v1-11. When Christians lack the Holy Spirit's gifts, they often fail to distinguish the real problems.

CHAPTER 4. THE DANGEROUS CONSEQUENCES OF BELIEF IN CHRISTIAN POSSESSION.

1. It replaces the Christian certainties with total uncertainty.

a. It creates fear where there should be joy at God's perfect protecting love.

When Christians are accused of having demons and submit to supposed exorcism, it gives them an awful feeling of fear and insecurity; and destroys their faith in the value and effectiveness of the vital covenant protections and relationships in Christ. This false exorcism has a devastating effect on sensitive and feebleminded souls, who need comfort, not exorcism. 1Thes.5v14. Lk.11v9-13.

b. It makes a Christian surrender their security in Christ.

We must never submit to any teaching that denies our total security and authority in God. We should never give evil spirits authority, where the blood of Christ has raised an impregnable barrier against them. We have total safety and security in His Name, for "The Name of the Lord is a strong tower, the righteous runneth into it and are safe." Prov.18v10. Num.6v22-27. **Demons must be filled with malignant joy, when they see Christians surrender their defences to them through this wrong teaching.** How must God feel when He sees Christians being taught to co-operate with, and submit to, the influence and activities of evil spirits that are outside of them, and repeat their blasphemies. In the Name of Jesus you can tread the powers of darkness under your feet; do not let them trample under, or walk over, the holy ground of your soul. Lk.10v17-24.

c. It seriously worsens a sense of failure and domination by evil.

This is particularly true of people with nervous and emotional problems, or besetting sins, for they feel polluted by evil. This often makes their problems worse, and as a result some Christians have needed to go to psychiatrists and doctors for medical help.

2. It breaks God's command that God's children should not be mediums.

God charges His people with the gravest prohibition, not to be mediums, or repeat the thoughts and word of demons, because it **DEFILES** a person, and says that **it is an abomination to Him.** Lev.19v31. 20v6,27. Deut.18v10-22. Ex.22v18. Is.8v18-20. 19v3. 29v4. When people encourage Christians to manifest demons they go into the realm of the forbidden occult. 1Sam.28v3,7-9. 2Kings.21v6. 2Chron.33v6.

3. It replaces the gifts of the Holy Spirit by unscriptural routines.

The practice of exorcism routines, which are not in the Scriptures, can never be of God. Is.8v20. This can result in a ministry that is an empty and hurtful parody of true deliverance. Unscriptural routines are the "strange fire" of carnal expedient; and come under divine judgement. Lev.10v11. Num.3v4. 26v21. The wisdom which is from God, tells us to resist the Devil, not repeat thoughts that are earthly, sensual, and inspired of the Devil. James.3v15-17. 4v7,8. Paul tells us to cast down every thought that raises itself against the knowledge of God; and to desire and use God's spiritual weapons to tear down and destroy Satan's strongholds. 1Cor.12v31. 14v1. 2Cor.10v3-5. We must follow the pattern of exorcism in the early Church, or we go into a dangerous self-deluding fantasy.

4. It is a total distortion of spiritual warfare and spiritual realities.

a. The failure to discern Satanic energisings, and fiery darts.

Paul writes, in Eph.2v1-3., of the powers of darkness energising the children of disobedience. These strong energisings of evil spiritual power are indicated in the "fiery darts" Paul speaks of in Eph.6v16.. Satan energises the thoughts that he puts into our minds with evil power, and we have to quench them with the shield of faith. These fiery darts are aimed with craft, and a military like strategy. In Eph.6v11., "the wiles of the Devil," speak of methodical scheming, deceit, and craftiness.

b. The failure to tell Christians how to put on their armour against Satan.

We need the full Christian armour to defeat the evil principalities and powers in heavenly places. In Eph.6v10-20., the word "pros" is used five times in the sense of "against," it speaks of a face to face conflict and fight to the finish. Jesus said that Satan is a fully armed strong man, and must be bound before his goods can be spoiled. Mt.12v28,29. Lk.11v20,21. We sometimes need patience as well as faith, if we are to defeat Satan and inherit the promises. Heb.6v12. There is, sadly, still a great deal of ignorance and false teaching about the use of the gifts of the Holy Spirit in prayer and spiritual warfare; this hinders our Lord Jesus from operating in His Church as He intended. 1Cor.12v1. Heb.5v10-14. The doctrine of Christian possession stands truth on its head; for the truth is that we have mighty spiritual weapons from God that fill demons with fear and terror. James.4v6,7. The exorcism of Christians is a false modern tradition with no basis in Scripture, and it hinders true spiritual warfare and genuine Bible based revival.

c. The Christians armour shows Satan is on the outside, not the inside.

Paul tells us that God has provided us with total protection through His armour, and he exhorts us to put in on. Paul assures us in Eph.6v10-20. and 2Cor.10v4,5., that God's love, and His armour and weapons are a complete protection for the Christian. Paul clearly states in all his writings, and all his comments on spiritual warfare, that evil spirits can only attack Christians from outside their body and personality. Paul does not give the slightest suggestion that demons can possess a Christian; he states that the conflict is with Satan's fiery darts from outside, not from possession within. These, and many other Scriptures, totally destroy the credibility of the doctrine that Christians can be possessed by demons.

5. It fails to cure the real problems of Christians.

Those who confuse the sins of the flesh with demons, and try to exorcise them, fail to give the correct Scriptural medicine to cure the carnal appetites. 1Cor.9v24-27. Gal.5v19-26. When "exorcism" of the sins of the flesh fails, as it surely must, for you cannot cast out the flesh, people lose hope and become worse.

6. It produces severe psychological damage to God's dear children.

It is a tragic fact that many Christians, who have submitted to this parody of genuine New Testament exorcism, have had such serious psychological problems as a result of it, that they have had to receive medical help from doctors and psychiatrists to repair the damage.

CHAPTER 5. SOME PEOPLE, WHO HAD SEVERE PROBLEMS, BUT WERE NOT POSSESSED.

1. Peter's denial of Jesus.

We see in Mt.26v69-73., that when Peter was challenged by a serving maid in the courtyard of the high priest, he first of all said that he did not know Jesus, professing ignorance of what they were talking about. Then later, when he was pressed by another maid that he was a companion of Jesus, Peter denied it with an oath. After a little while a group of bystanders challenged Peter, saying that he was a disciple of Jesus, for his dialect betrayed him. At this Peter began to invoke curses upon himself, asking God to curse him if he lied when he said that he was not a follower of Jesus: he also began to swear with sacred oaths that he did not know Jesus. Peter put terrible curses upon himself in his denial of Jesus, and followed this with sacred oaths that he did not know Him. In Mt.26v74, these vehement denials by Peter are in the present tense, which shows they were both continuous and repetitive. Jesus said Peter needed to repent and turn from this failure; He did not give the slightest suggestion that Peter was demon possessed, or that he needed exorcism. Lk.22v31-34.

God did not allow the curses that Peter put upon himself to come to pass. This shows how erroneous the doctrine is that Christians can, by careless talk, put curses upon themselves, or others, without realising it. Balaam, one of the world's leading occultists, said that God's children could not be cursed, he said, "Surely there is no enchantment against Jacob, neither is there any divination against Israel." Num.23v23. Christ's precious blood has crushed Satan's power over us, and has redeemed us from the curse of the Law, and every curse. Gal.3v13,14. Many of God's children have, like Peter, given way to attacks from Satan; but they have certainly not been demon possessed.

2. Ananias and Sapphira.

In Acts.5v1-12., Ananias and Sapphira were executed for lying to the Holy Spirit. In v3. Peter said, "Ananias, why has Satan filled your heart that you should lie to the Holy Spirit." Peter did not say that Ananias was possessed by Satan, he said that Ananias had allowed Satan to fill his heart with lies and deceit. God revealed to Peter this deceit and lying, and God's answer to it was execution, not exorcism.

3. Simon Magnus.

When Simon Magnus believed and was baptised, there was no thought, or mention, that he needed exorcism, even though he was a dedicated sorcerer. It was accepted that when he believed in Jesus and was baptised all occult power over him was broken. Acts.8v18-25. Peter said Simon Magnus was still in bondage to evil principles, and was in the gall of bitterness and chained with evil. ("The bond of iniquity," is taken from Is.58v6.) Peter did not say, "Simon Magnus, you have got to get rid of that demon;" Peter warned him that he had not properly repented of the sin within him, and that he was in great spiritual danger until he did repent. Simon Magnus loved power, and he was envious of the power of God that Peter was manifesting, so he tried to buy authority and power with God with money. Peter told him to go to destruction with his money, because he thought that the power and gifts of God could be purchased with money. Peter told Simon to repent of his wickedness, and plead with the Lord for forgiveness. Peter never suggested that Simon Magnus needed exorcism; the cure for him was repentance, not exorcism. Even this ex-sorcerer did not need exorcism, so if this extreme case did not need exorcism, then we can be quite sure that no other Christian needs exorcism.

4. The Corinthians.

It is a fact that Paul never suggested that exorcism was necessary for the Corinthian Christians who were living very bad lives. 1Cor.5v1 to 6v20. Paul said that they needed to repent and to subdue the flesh and commended them for it when they did so. 2Cor.7v7-13. Paul told them that the Lord had disciplined them by sickness and death for their bad living, so that they might not be condemned with the world. 1Cor.11v29-32. Paul gives them the example of his own self-discipline of his body; he suggests self-discipline, not exorcism. 1Cor.9v24-27. The worst sin in the Corinthian Church was the case of the man who committed incest with his father's wife. Paul did not give a hint that this sinful man was possessed and needed exorcism: indeed, Paul makes it clear that Satan had no rights over the man until the Church handed him over to Satan for the destruction of his body. Even then Satan's activities were limited to an attack on his body. Repentance caused mercy to be shown and judgement to be withdrawn from this sinful man, and he was welcomed back into the fellowship of the Church. 2Cor.2v6-11. 7v7-12. The cure for his sin was not exorcism, but discipline by spiritual power and exclusion from the Church fellowship. 1Cor.5v1-5. 2Cor.2v4-11. Jn.20v22,23. If no exorcism was needed for the Corinthian Christians, then no exorcism is needed for any Christian.

5. The woman at the well.

She was won by our Lord's gracious words, gentle attitude, and his prophetic revelation of her past; she was not possessed and did not need exorcism, even though she was a notorious sinner, who had been dominated by the sins of the flesh. Like the Corinthians, the Samaritan woman needed to repent and get the help and forgiveness of Jesus, and He forgave her, with all the tenderness and concern of His great and loving heart. Cast all your care upon Jesus, He really cares. 1Pet.5v7.

CONCLUSION.

The doctrine of Christian exorcism denies the Scriptural statements of our security in Christ.

a. It denies and destroys a Christian's faith in God's protecting love and power. It denies the protecting presence of the Holy Spirit; our guard and guide. It denies the hedge of God about our souls. IT ATTACKS A CHRISTIAN'S TOTAL SECURITY IN GOD, AND SO ATTACKS THE CHARACTER OF GOD, AND HIS CARE FOR HIS CHILDREN.

b. It denies the protection of the blood of Christ. The children of Israel had protection from the angel of death because of the blood of the Passover lamb over their homes. Christ is our Passover Lamb, and he gives us complete protection. 1Cor.5v7.

c. It denies our protection through baptism, sonship and the new birth. God defends His adopted children. We are legally identified with the death and resurrection of the Lord Jesus. Satan has no claim on us.

d. It takes the emphasis from God and places it on demons. It gives Satan authority where he has none.

e. It denies the protection and power of the name of Jesus. Christ has conquered Satan, we conquer in His Name. Heb.2v14. Those who believe in Jesus, shall cast out demons, not be filled by them. Mk.16v17.

f. It opens Christians to attack from Satan. It causes them to act as mediums for the thoughts and blasphemies of demons. This is a departure from the faith into the area of the forbidden occult. Lev.19v31. 20v6,27. Deut.18v10-22. Is.8v18-20.

g. We have to follow the example and practice of Christ and His early Church, or we go into darkness. Throughout Church history, new and supplemental faith and practice has replaced the truths of the Word of God, until many of the churches of today bear little resemblance to the early Church. The innovation of new doctrine and practice will have to be answered for before the throne of God on judgement day, so let us follow the theology and practice of exorcism of Christ and His early Church and do God's work in God's way.

h. God has promised that He is not going to allow His dear children to get a serpent, or scorpion, or

stone. God promises His "how much more" protection with the Holy Spirit's presence and power. Lk.11v9-13. Let us use the Word of God, which is the sword of the Spirit, and the Holy Spirit's gifts; proclaiming always the victory of the blood and the Name of Jesus. The demons that try to attack us are filled with fear at the armoury that our heavenly Father has given to us, let us use God's armoury, and Satan and his evil angels will flee from us in terror. James.2v19. 4v5-7.

APPENDIX 1. THE GREEK WORDS USED TO DESCRIBE DEMON POSSESSION.

1. "IN an unclean spirit." "EN," "IN."

In Mk.1v23. 5v2., "IN" is "en;" so a person who is possessed with a demon, is also immersed "IN" a demon. Christians are the temple of God, and God dwells in them, and walks in them. 2Cor.6v15,16. God warned Peter three times not to call anyone who He had cleansed, common or unclean, Acts.10v14,15,28. 11v8-10. God affirms that Christians have been cleansed by Him. 1Cor.6v9-11. Tit.3v5. Jn.13v10,11. 1Jn.1v7,9. 2Cor.7v1. A Christian cannot be filled with the HOLY SPIRIT and be possessed by an EVIL SPIRIT at the same time. Demons fear, tremble, and flee from the infinite greatness of God with a Spirit-filled Christian. Jas.2v19. 4v5-7. The Almighty God, who is within us, is infinitely greater than he that is in the world, and HE HAS COME TO ABIDE WITH US FOR EVER. John.14v16,17. 1John.4v4. Heb.2v14,15. No evil principality or power can separate us from the love, presence and power of God, in Jesus Christ our Lord. Rom.8v14-17,31-39. "If God be for us, who can be against us?" God's protective guardianship of Christians is an ever present and continuous fact. Hallelujah! 1Pet.1v4,5.

2. "HAVE an evil spirit." "Echo," "to have or possess."

People possessed by demons are said to "HAVE," or "HAD," a demon. Mt.11v18. Mark.3v22,30. 7v25. Luke.4v33. 7v33. 8v27. 13v11. Jn.7v20. 8v48,52. 10v20. Acts.16v16. and 19v13.. John Baptist was accused of having a demon, Mt.11v18. Lk.7v33.; and the religious leaders of Israel said that Jesus did the works that He did, because He "had" an evil spirit. Jn.7v20. 8v48,52. 10v20. Jesus warned that this was the very worst kind of blasphemy, and that they were in danger of committing the unforgivable sin. Mk.3v22,28-30. It is a serious sin to say that Christians are possessed by demons.

3. "To be POSSESSED by a demon." "Daimonizomai." N.B. See APPENDIX 3 for full study.

"Daimonizomai," means, "to be demonised, possessed and under the control of a demon." It occurs in Mt.4v24. 8v16,28,33. 9v32. 12v22. 15v22. Mk.1v32. 5v15,16,18. Lk.8v36. and Jn.10v21. It always speaks of possession.

4. "To be VEXED with unclean spirits." "Ochleo," "to vex, disturb, or trouble."

Lk.6v18. Acts.5v16. 1Sam.16v14-23.

5. The OPPRESSED of the Devil. "Katadunasteuo," "to exercise power against someone."

Acts.10v36-38. Peter uses "oppressed" to speak of all of Satan's evil activities against mankind, and his ruthless domination of mankind. It includes possession and all kinds of external oppression. "For this purpose the Son of God was manifested, that He might destroy the works of the Devil." Hallelujah! 1Jn.3v8. Christ's return will restore and renew the entire world. Isaiah.11v5-9. 65v17-25. Rev.21v1-8. 22v1-7.

6. The Effects of Demon Possession and Oppression.

a. Derangement.

All the demon-possessed people in the New Testament were quite incapable of normal living and were badly and manifestly deranged; this is why someone said of Jesus, "These are not the words of one who is possessed by a devil." Jn.10v20,21. The demoniac of Gadara shows what real demon possession is like; he broke chains with supernatural strength, he was naked in the tombs, he cut himself with knives, and had no rest, crying in anguish day and night. The demons found sadistic pleasure in causing the man continual misery, pain and torture. This is what real demon possession is like.

N.B. Satan's domination of world leaders, who are the "vessels of wrath" that Satan uses as his instruments in the rule of the world, is quite different from the possession of the people that our Lord exorcised. The heads of the beast, and the other worldly rulers who are instruments of Satan, have the cunning and the ruthlessness of the serpent. Their plans are made with the aid of Satan's evil intelligence, and like Herod and Judas, they, without cause; murder the holy and innocent. Mt.2v16. Jn.15v20-25. Satan-inspired leaders like Pharaoh, Herod, Hitler, Stalin and Antichrist, build their plans on the dead bodies of millions. These ruthless, brutal and merciless leaders, show the ultimate in derangement, they kill the people of God, and fight the living God to His face. They manifest the derangement, and share the judgement, of the Satan-dominated life and mind.

b. Sickness.

Demon possession can cause severe sickness as well as mental derangement, and when the demons that cause this sickness are cast out, the people are healed. Mt.9v33. 10v8. 17v14-18. Mk.1v24-27. 16v17. Lk.8v32. 11v14. 13v32. However, there are many other causes of sickness besides evil spirits. We also see from Mt.4v32,24., that we must not confuse physical sicknesses like epilepsy and lunacy with the demon possession seen in Mt.17v14-21.. The primary cause of sickness is the sin of Adam, which deprived us of the tree of life, we read in the book of Revelation that it's restoration will guarantee the eternal health of all of God's creation. Gen.3v22-24. Rev.22v1,2,17.

c. Moral Corruption.

Demons serve Satan from fear, they attempt to corrupt mankind, and energise the children of disobedience. Mt.12v26-28. Eph.2v1-3. They incite to idolatry, and false doctrine. 1Cor.10v20,21. 1Tim.1v4. Jam.3v5,6,15.

d. Accidents, War, Robbery and Injury.

Satan attacked Job with storms, lightning, and warring Sabeans and Chaldeans. Job.1v1-22. Mt.17v14-18.

APPENDIX 2. THE WORDS USED IN CONNECTION WITH THE EXORCISM OF DEMONS.

1. Demons are "COMMANDED."

a. In Luke.8v29. "Paregellen gar" is used by our Lord.

It is especially used of the orders given by a military commander. There is certain victory with the spiritual weapons that God has given to us. James.4v6,7. 2Cor.10v1-5. Eph.6v10-22.

b. Jesus authoritatively commands, "epitasso," demons in Mk.1v27. 9v25. and Lk.4v36.

In Mk.1v27. and the parallel passage Lk.4v36., the astonished and excited crowds describe our Lord's authority over demons, with "epitasso," a military term meaning, "to command, to marshal, to draw up in array." The crowd said that Jesus made the enemy demons line up in their ranks and obey Him. Our Lord commanded the demon, "be muzzled," like an ox, which is the exact meaning in 1Cor.9v9. Deut.25v4. 1Tim.5v18.

2. Demons are "REBUKED." "Epitimao," "to rebuke and censure severely."

"Epitimao," is used in Mt.17v18. Mk.1v25. 3v12. 9v25. and Lk.9v42., to speak of demons being rebuked. Our Lord used it when He rebuked the wind in Mt.8v26., and the fever in Lk.4v39..

3. Demons are "CAST OUT." "Ekballo," "to cast out of, to drive out of."

"Ekballo," is used in Mt.8v16., of demons being cast out by Christ's word. See Mt.9v33,34. 10v1,8. 12v24-28. 17v19. Mk.1v34,39. 3v15,22. 6v13. 7v26. 9v18,28,38. 16v9,17. Lk.9v40,49. 13v32. 11v14-23. N.B. v20 Jesus cast out demons "with the finger of God." The apostles and seventy were given authority to cast out demons in the name of Jesus. Mt.10v1,8. Lk.10v9-20. Authority over some powerful demons, can only be retained by prayer and fasting. Mt.17v14-21.

Our Lord uses "ekballo," when He said He will not cast out any who come to Him, no matter what their need, Jn.6v37.; and in Mt.9v37,38., when He implores us to pray that God will drive out apostolic labourers into the harvest fields. We should obey this command of our Lord and earnestly pray for miracle working labourers in God's harvest fields.

See "exerchomai," "to come out, or go out." Mt.12v43. Mk.1v25,26. 5v8,13. 7v29,30. 9v25,26,29. Lk.4v35,36,41. 8v2,33,35,38. 11v14,24.

These words show the real authority that we have over demons in the Name of Jesus.

4. Demons and the Abyss.

The adjective "abussos," means "bottomless, unfathomable," it occurs in Lk.8v31. Rom.10v7. Rev.9v1,2,11. 11v7. 17v8, and 20v1,3. When demons met Jesus, they were terrified of being sent into the Abyss before their time. Mt.8v29. Mk.5v7. Lk.8v28,31. They fear the everlasting chains of darkness reserved for the wicked. 1Sam.2v9. 2Pet.2v17. Jude.v13. Rom.2v8,9. Mk.1v24. Jesus went into the Abyss to pay the penalty of our sins. Rom.10v7. Christ's soul was made an offering for sin, to destroy Satan's power, and free God's people from Hades. Mt.12v40. Eph.4v8-10. 1Pet.3v18-20. Is.53v10. Heb.2v14,15.

5. Jesus warns the Jews that their apostasy from God would result in demonic possession and destruction.

N.B. People in Israel had become possessed by demons because of their apostasy from God. Our Lord told the Jews that they were an "evil generation," ("evil," is not "kakos," intrinsically evil, but the much worse, "poneros," the evil that it is not content until it has corrupted others into evil), and "an adulterous generation," who by loving evil and rejecting His ministry, could expect the most fearful domination by Satan and his angels, and the most tragic events of their history. This occurred during war with Rome from A.D. 66 to 70, and culminated in the destruction of Jerusalem in A.D. 70, with the death of around a million Jews. Mt.12v38-45. Mt.12v39. 16v4. Mk.8v38. Christ told them that they were like a man who had one demon cast out of him, who then got repossessed by seven even worse evil spirits, because he failed to respond to the mercy and love of God. Lk.11v24-26. 19v41-44. Any possession by demons, particularly this kind of repossession by evil spirits, is never applied, and can never apply, to those who love Jesus their Lord, for they are under their heavenly Father's protection. The Greek tenses in 1Pet.1v4,5., inform us that Christians are continually and permanently guarded by God, for every second of every day.

APPENDIX 3. THE NEW TESTAMENT SCRIPTURES ON DEMONS AND EVIL SPIRITS.

In the Gospels demons are also called evil spirits. Mk.5v12,15. 3v22,30. Lk.4v33. They are full of sadistic evil, and gain their pleasure from tempting mankind into sin, and by causing suffering, sickness, pain and death. Mt.12v45. Mk.5v2ff. 7v25. Lk.13v11,16. Evil spirits are responsible for the "doctrines of demons" that Paul warned us of in 1Tim.4v1. Demons are the power behind idols. 1Cor.10v19-21. 1Tim.4v1-3. Rev.9v20. Satan is

the prince of demons, and dominates the powers of darkness. Mt.10v25. 12v24-26. Mk.3v22,23. Lk.11v15-19. Eph.2v1-3. We will prove that there is not one case in the New Testament of a Christian being possessed by demons, or being exorcised of demons, by considering all the New Testament references where demons, or evil spirits are mentioned, and the Greek words which are used for them.

1. DEMON, OR DEMONS.

"DAIMON."

"Daimon," occurs 5 times in the A.V. text. Mt.8v31. Mk.5v12. Lk.8v29. Rev.16v14. 18v2. None of these refer to a Christian being possessed.

1. In the story of the Gadarine demoniac. Mt.8v31. Lk.8v29. Mk.5v12.
2. In Rev.18v2., Babylon, Jerusalem under Antichrist Rev.11v8. 14v8,20. 18v24., becomes an abode of demons, "daimonon."
3. In Rev.16v14. Demon spirits do signs to assemble Antichrist's followers to the battle of Armageddon.

"DAIMONION."

In the Majority Text and A.V., "daimonion," or "daimonia," occur in Mt.7v22. 9v33,34. 10v8. 11v18. 12v24,27,28. 17v18. Mark.1v34,39. 3v15,22. 6v13. 7v26,29,30. 9v38. 16v9,17. Luke.4v33,35,41. 7v33. 8v2,27,30,33,35,38. 9v1,42,49. 10v17. 11v14,15,18,19,20. 13v32. John.7v20. 8v48,49,52. 10v20,21. Acts.17v18. 1Cor.10v20,21. 1Tim.4v1. James.2v19. and Rev.9v20.. None of these refer to a Christian being possessed.

"POSSESSED WITH DEMONS."

The word "daimonizomai," "to be demonised, to be possessed with demons, to be under the control of a demon," occurs in Mt.4v24. 8v16,28,33. 9v32. 12v22. 15v22. Mk.1v32. 5v15,16,18. Lk.8v36. and Jn.10v21.. Let us consider these Scriptures.

1. In Mt.4v23,24., our Lord met the needs of all who came to Him and healed them. In v23., "healing" is "therapeuon," the present active participle of "therapeuo," which means primarily, "to serve, minister to, and render service as a 'therapon,' a servant or attendant; then to care for and heal the sick." "Healed" in v24 is "etherapeusen," the third person singular aorist active indicative of "therapeuo." The use of "therapeuo," shows our Lord's lovely humble and gentle spirit of service, and the singular present, shows Christ's continuous personal attention to each of their needs, in the casting out of demons, as well as healing. The parallel passage in Mk.1v35-39., says Jesus "cast out" demons.
2. In Mt.8v16., Jesus "casts out" the evil spirits out of many that were possessed. This is the parallel passage to Mk.1v32-34..
3. Mt.8v28,33., tells us of two demonised men at Gadara who are exorcised by Jesus, Mt.8v28-34.; whereas, Mark and Luke tell us of the exorcism of the most prominent and well-known demoniac, in Mk.5v1-21. and Lk.8v26-40.. There are two important lessons in this incident.
 - a. The demons were terrified of being sent into the Abyss, God's place of confinement. Mt.8v29. Mk.5v7. Lk.8v28,31. They are fearful of Christians who know their authority in Christ. Even Satan runs away in fear from Christians who humble themselves under God and arm themselves with His power. James.4v5-7.
 - b. We should always put demons in the Abyss and never agree to their requests; the demons frustrated our Lord's ministry by killing the pigs. Jesus undoubtedly knew that this would happen, and this was almost certainly allowed for our instruction, to warn us what may happen if we allow demons their requests.
4. In Mt.9v32-34., when Jesus "cast out" a demon from a dumb demoniac, the dumb man spoke; the multitudes marvelled; but the Pharisees resisted God, and said that Jesus cast out demons through "the prince of the demons."
5. In Mt.12v22-37., a blind and dumb demoniac is delivered and healed. The Pharisees charge Jesus with casting out demons by Beelzebub. This is probably the same incident as Mk.3v22-30., where Jesus gives a solemn warnings about blasphemy against the Holy Spirit; which is rejection of Jesus in the full light of the Holy Spirit's miracles; and saying that His works are the acts of an unclean spirit.
6. In Mt.15v22., Jesus casts out a demon from the Syrophenician's daughter. v21-28.
7. In Jn.10v20,21., our Lord's enemies accuse Him of being possessed, others object saying that demon possessed people do not heal blind people or preach the wonderful truths that Jesus did. Derangement and obvious signs of terrible distress and sickness always accompany possession by sadistic evil spirits. As we shall see later, the power politics of evil spirits like Satan falls into a different category. These Scriptures show that "daimonizomai" does not refer to external oppression, as demons are "cast out" of those who are possessed. None of these Scriptures refer to a Christian being possessed by demons.

It is essential to note that the word "demonised," is always used in the Scriptures, for a person having a demon within them, it is never used in the Scriptures for temptation, or oppression by a demon from outside a person. The story of the Gadarine demoniacs in Matt.8v28-34. Mk.5v1-20. and Lk.8v26-29., shows that the word "demonised," is synonymous with "having a demon," or being "in" a demon. The man "in," "en," an evil spirit, is said to be "demonised." Mk.5v2,15,16,18. The demons are said to have "gone out" of the man in Mk.5v13.. In the same event in Lk.8v27,29,33., our Lord spoke to the demons in the man who "had," "echon," demons, and commanded them to "come out from," the man. In Lk.8v33., "out from," is "apo;" whereas Mark.5v8. uses "ek," "out of." Luke states in Lk.8v30., that many demons had entered "into," "eis," him, and v36 says he was

"possessed of demons." So "having a demon," being "in a demon," and being "demonised," are terms that speak of total demonic entrance, possession and control.

"DAIMONIODES." Devilish, demoniacal." James.3v14-16.

James says that people who are filled with bitter envy and strife are earthly, sensual and devilish. We can have devilish attitudes without being possessed by demons.

Only Satan is called "the Devil," "Ho Diabolos," "the Slanderer, the Accuser;" see Mt.4v1,5,8,11. 13v39. 25v41. Lk.4v2,3,5,,6,13. 8v12. Jn.8v44.13v2. Acts.10v38. 13v10. Eph.4v27. 6v11. 1Tim.3v6,7. 2Tim.2v26. Heb.2v14. James.4v7. 1Pet.5v8. 1Jn.3v8,10. Jude.v9. Rev.2v10. 12v9,12. 20v2,10. Jesus calls Judas a "diabolos," a slanderer, in Jn.6v70.. In 1Tim3v11, and Titus.2v3., Paul warns Christian women not to be slanderers, "diabolous," and in 2Tim.3v3., warns that slander will abound in the last days.

2. UNCLEAN SPIRITS.

John's Gospel never describes demons as "unclean spirits," but the synoptic Gospels often describe them in this way. The adjective, "akathartos," meaning, "unclean," or "impure," is derived from the negative "a," and "kathairo," "to cleanse, to purify." In the Authorised Version, "unclean," "akathartos," is used in relation to demons in Mt.10v1. 12v43. Mark.1v23,26,27. 3v11,30. 5v2,8,13. 6v7. 7v25. 9v25. Lk.4v33,36. 6v18. 8v29. 9v42. 11v24. Acts.5v16. 8v7. Rev.16v13. and 18v2.. None of these refer to a Christian being possessed. The noun, "akatharsia," "uncleanness," is used in the papyri of a woman who is living a filthy, unclean and evil life; a filthy and polluted house; and a wound that is infected, putrifying, and exuding pus. All the apostles, except Judas, were cleansed by the Spirit and the Word. Judas was unclean; being defiled by slander, by greed, by bitterness through thwarted ambition, and finally by betrayal and apostasy, which allowed Satan to possess him. Jn.6v66-71. 12v4-6. 13v2,26,27. 15v3. Mk.14v10,11.

3. EVIL SPIRITS.

The word for "evil" in "evil spirits," is "poneros," it occurs in reference to demons in Lk.7v21. 8v2. Acts.19v12,13,15,16. See also Lk.11v26. with Mt.12v45. None of these Scriptures refer to a Christian being possessed. "Poneros," speaks of an active evil, and shows that the evil spirits try to corrupt others to the same level of evil, and the same destruction as themselves. "Poneros" is worse than "kakos," which speaks of a person who is evil in make up, and they may cause real trouble through it, but are evil without actively corrupting others. In some manuscripts of Lk.11v4., Satan is called "Ho Poneros," the Evil One who actively corrupts everyone and everything he can.

4. PRINCIPALITIES AND POWERS.

These evil angels are called, "spiritual wickedness in heavenly places" in Eph.6v12.. The word for "wickedness" is "poneros," and this shows that these evil angels give all their energies to seduce to evil. These evil angels are the real "world rulers of this darkness," not the politicians. We need all the Christian armour to defeat these evil foes. Eph.6v10-20. Rom.13v12.

Principalities. "Archos."

These evil princes rule over countries, and are the most powerful of the evil angels. Eph.6v12. 1v21. Christ defeated them all through His death on the cross. Col.2v10-15. Daniel had a three week delay in prayer through the spiritual opposition of the evil angelic prince over Persia, until Michael, Israel's angel, helped Gabriel to defeat him. Dan.10v1-21. N.B. v2,3. A three week fast on the part of Daniel helped to win the victory. These evil principalities are too busy dominating their territories to take part in the possession of a person, unless there is a case like Judas, where Satan himself possessed Judas, to fulfil his major evil purpose, to hurt and kill his Creator. Lk.22v3. John.8v44. 13v27. The powers of darkness are the real rulers of fallen mankind, and are the hidden cause of the huge number of appalling atrocities that have occurred in Church and secular history.

Powers. "Exousias."

These evil angels are given authority and power by the principalities to reign over towns and cities; and again these seldom take part in demon possession. They are too busy dominating and corrupting mankind to take part in the kind of possession we see in the Gospels. Usually, it is the less powerful evil spirits that possess people. Sometimes, however, powerful evil angel aid lesser demons to resist the ministries of the Church, as it seems took place in the case of the demon possessed boy in Mt.17v14-21.; and this kind of evil spirit can only be cast out by a person who is living a prayerful, fasting, and disciplined life. See v21., which is included in the vast Majority of Texts.

APPENDIX 4. THE QUESTION OF THE ETERNAL SECURITY OF CHRISTIANS.

Introduction. There has been a great deal of controversy over whether the eternal security of Christians is conditional or unconditional. Is the will of God irresistible regarding salvation, or can a believer frustrate the will of God and become an apostate from the faith? The Scriptures teach that believing in Jesus does not take away our free will, and that it is possible for Christians to apostatise and lose their salvation. However, the Scriptures also emphasise the eternal security of those who follow their Lord. The perils of the last days make it imperative for us to establish these truths firmly in our minds and lives.

1. THE SCRIPTURES THAT SHOW A CHRISTIAN'S SECURITY IN CHRIST.

In Jn.10v28.. "THEY SHALL NEVER, NEVER PERISH. is AN EMPHATIC DOUBLE NEGATIVE; ("ou me") with "apolontai," the aorist subjunctive of "apollumi," "to be lost, to destroy." Jesus promises that the sheep that hear His voice and follow Him will NEVER, NEVER PERISH. Eternal words that shall never die! They encourage and inspire every struggling Christian. The conditions for the eternal security of Christ's sheep are not exacting, for Christ's yoke is gentle, kind and light. Mt.11v28-30.

They believe in Jesus. Jn.6v47. Truly, truly, I say unto you, He that believes on me has eternal life."

They hear the voice of Jesus, and follow Jesus. They earnestly long for and listen to the voice and truths of Jesus. The words "hear," and "follow," in Jn.10v3,4,27. are in the present indicative active and show the continuous "obedience of faith" of Christ's sheep. Rom.1v5. Jesus uses a strong double negative ("ou me") in Jn.10v5., to state that His sheep will not follow false shepherds, but will flee from them.

They have a living relationship with Jesus. In Jn.10v14,27. Jesus uses the present indicative active of "ginosko," "to know experientially." This shows Christ's continuous active relationship with His sheep.

N.B. Both Christ's and the Father's hands hold, enfold, and protect Christ's sheep.

In Jn.10v28,29., Jesus uses the future tense, "harpasei," when He said, "no one SHALL SNATCH them out of My hand." When Jesus said, "My Father, who has given them to Me, is greater than all, and no one is able to SNATCH them out of my Father's hand;" He uses the present active infinitive, "harpazein," to show the Father's active and continuous protection of His sheep. No one has the power to snatch Christ's sheep out of God's hand; they are secure in His love and care. Jn.3v16. 6v37,39,40. 17v12. 18v9.

a. The hand of God's eternal purpose.

Rom.8v28-30. Paul says that predestination is based upon God's foreknowledge of our choice, and His efforts to conform us to the image of Christ; He does not violate our free will. People choose to be saved or lost. Mt.23v37. Lk.19v41-44. Jn.10v26.

b. The hand that guards forever.

Nothing can separate us from our Father's and Saviour's love. Rom.8v31-39. In 1Pet.1v4,5., we read that Christians "are guarded in the power of God," the present participle "phrouroumenous," shows the continuous process of God's protection. Jn.17v12. Jn.6v37,39,40. "All that the Father giveth me shall come to me: and him that cometh to me I will in no wise cast out.--- v39. And this is the Father's will which hath sent me, that of all which He hath given me I should lose nothing, but should raise it up again at the last day. v40. And this is the will of Him that sent me, that every one which seeth the Son, and believeth on Him, may have everlasting life."

N.B. In Heb.13v5.. God encourages us with five nevers.

God will never, never fail us; and never, never, never forsake us and leave us down and out in a mess. This is manifested in God's mercy to David. Ps.32. God's hand was heavy upon David for about 12 months after his adultery with Bathsheba and the murder of her husband Uriah. God forgave David, gave him songs of deliverance, and promised him guidance. Christ also answered Peter's fears and self-condemnation. Lk.5v1-11. When Peter said, "Depart from me, Lord, for I am a sinful man." Jesus assured Peter He would bless him. "If our heart condemn us, God is greater than our heart." 1Jn.3v20. Did Peter get out of the Father's hand when he denied that he knew Jesus? The answer is a very definite, "No." Peter was dominated by fear, and his heart was not in his denials, and in his heart he had not apostatised from Jesus. This is in sharp contrast with Judas, whose heart had rejected Jesus; his soul was destroyed by nationalistic pride, thwarted ambition, avarice and theft.

N.B. The key to eternal security is eating Christ's flesh and blood. Jn.6v51-71.

When Jesus said in Jn.6v51-54,63,66., that He was the living bread from Heaven, and that His disciples had to eat His flesh and drink His blood to remain spiritually alive, **many disciples** got offended, murmured against Jesus, and "went back, and walked no more with Him." Jesus knew that His instruction to eat His flesh and drink His blood would produce a major crisis and cause many disciples to leave Him; He knew from the beginning those who truly believed. Many disciples believed for a while that Jesus was the Messiah, but they did not believe the right thing; they wanted deliverance from Rome, not deliverance from sin. Judas left Jesus in his heart at this point, for in Jn.6v70,71., Jesus said that Judas was already slandering Him; "devil" is "diabolos," "a slanderer." God prepared the apostles for this trial by the watchful praying of Jesus, and three mighty miracles; Jesus fed the five thousand, walked on the water, and then miraculously transported the boat. However, these mighty miracles failed to turn Judas from his unbelief and his slander and love of evil. Mt.14v23.

N.B. The flesh and blood of Jesus consists of the truth and love manifested in His life.

Jesus explained that the truth He spoke and lived was His flesh and blood. "The flesh profiteth nothing, the words that I speak unto you, they are spirit, and are life." Jn.6v63. When we consume and assimilate Christ and His truth into our being, we are transfigured into His likeness. 2Cor.3v18. Heb.3v1. 12v2. This will preserve Christians from backsliding and apostasy.

2. SCRIPTURES THAT SHOW THAT IT IS POSSIBLE TO FALL AWAY FROM GOD.

Heb.6v1-6. says that it is impossible to renew apostates to repentance who have experienced the full truth.

"Impossible," "adunaton," occurs 4 times in Hebrews. Heb.6v4,18. 10v4. 11v6. It cannot be watered down to mean difficult. Wilful sin in full light causes eternal spiritual death. Heb.10v26,27. Mk.3v28-30. Lk.12v45,46. "Renew again," is "palin anakainizein," which means literally **"again to renew again."** "Palin" means "again," and "anakainizein," is the present active infinitive of "anakainizo," "to renew again, to make new again." ("Anakainizo" only occurs here in the New Testament, but "anakainoo" occurs in 2Cor.4v16. and Col.3v10).

In Heb.6v6., "fall away" is "parapesontas," the aorist active participle of "parapipto," to fall beside, to go astray, to fall away; it warns of shipwreck of faith and apostasy from God. 1Tim.1v19. In Lk.8v13., Jesus uses "aphistantai," the present of "aphistemi," to withdraw, to go or fall away, to warn us that people can "fall away" after being joyful believers. Mt.12v43-45. 24v48-51. Rom.8v13. 11v20-22.

a. They were once for all enlightened. Heb.6v4. "Enlightened," is the first aorist passive participle of "photizo," "to enlighten, to illuminate." God has illuminated the understanding and eyes of the person. Lk.11v36. In Heb.10v32. Paul tells the Hebrews that they suffered for the truth after they were illuminated and became Christians. The illumination spoken of here is "the full knowledge of the truth," Heb.10v26.; it is vitally linked with regeneration. Only saved people are spoken of being in the light, the unsaved are spoken of as walking in darkness. Jn.3v20,21. 8v12. Rom.13v12. 2Cor.4v4. Eph.5v8. Col.1v12,13. 1Thes.5v5.

"Once," is "harpax," which means "once for all," and tells us the person has seen and experienced the full light of God. They have left the darkness of their former life, having been enlightened by the Spirit of God to Jesus, the true light. They have been a child of the light, and have experienced the FULL light of truth, not just an intellectual appreciation of truth. See Eph.1v18.

b. They have tasted of the heavenly gift. Heb.6v4. "Have tasted," is "geusamenous," the aorist active participle of "gueomai," "to taste of, to taste." The verb expresses a real and conscious partaking and personal enjoyment of the gift of salvation. It is translated "to eat," in Acts.10v10. 20v11. 23v14. and "to taste," in Heb.2v9. 6v4,5. Mt.16v28. 27v34. Mk.9v1. Lk.9v27. 14v24. Jn.2v9. 8v52. Col.2v21. 1Pet.2v3. When our Lord tasted death, He experienced it. These people have tasted and seen that the Lord is good and experienced salvation, and then made shipwreck of their faith. 1Tim.1v19. Heb.10v23-31.

c. They were made partakers of the Holy Ghost. The word for "partakers" is "metochous," which means "partner and fellow with." It is used in Heb.3v14. of us being a partaker with Christ, IF we hold the beginning of our confidence steadfast unto the end; and in Heb.1v9. of Jesus being anointed more than His "FELLOWS." Sinners are not partners with the Holy Spirit; the world cannot receive Him. Jn.14v17. Jude.v19. We are partners with and sealed with the Holy Spirit of promise. Eph.1v13,14.

d. They have tasted the good Word of God. Heb.6v5. Those who taste the Word of God are saved. Mt.13v20-23. Lk.8v13-15. Jn.15v3. Acts.2v41. 4v4. 8v14. 11v1. 17v11. Rom.10v9,10. Eph.5v26. James.1v18-25. 1Pet.1v18-23.

e. They have tasted the powers of the age to come. These are the open manifestations of God and the manifestations of His spiritual gifts. The apostates taste heavenly realities and reject them.

f. These apostates "crucify to themselves again the Son of God." Heb.6v6. "Anastaurontas," is the present active participle of "anastauroo," "to crucify again." Bloomfield says that "anastauroo," does not follow the Classical Greek sense, "crucify," or "crucify up," but follows Hellenistic New Testament Greek usage, which means "re-crucify." Bloomfield writes, "That it does mean this (re-crucify) here is plain from the context; otherwise the point carried between "palin," "anakainizo," and "anastauroo" will be destroyed, and the sense not a little weakened." The present active tense shows the terrible truth that apostates actively and continually crucify to themselves the Lord Jesus.

g. The end of the apostates, who crucify the Son of God afresh and put Him to an open shame. "Rejected." "Adokimos," it is translated as "castaway" in the Authorised version in 1Cor.9v27.. See 1Cor.15v1,2. "Nigh unto a curse." Apostates again come under the curse from which they were redeemed. Gal.3v10,13,14. "Whose end is to be burned." Heb.6v8. See Is.66v22-24. Mt.25v46. Mk.9v43-49. Rev.14v9-11. 20v10-15. 21v8..

MORE SCRIPTURES WHICH SHOW THAT IT IS POSSIBLE FOR CHRISTIANS TO APOSTACISE FROM THE FAITH.

Heb.10v24-31. The apostates tread under foot the Son of God and count the blood of the covenant by which they were sanctified an unclean thing, ("koinon" as in Acts.10v14.), and they treat with utter contempt and insult the Spirit of grace that they had received blessings from. Heb.6v4. There is no forgiveness for this determined unrepentant blasphemy against the Holy Spirit. Mt.12v31,32. Mk.3v28-30. Their names are removed from the book of life. Rev.3v5. 22v19.

2Pet.2v1-22. Peter warns that false teachers will cunningly bring in destructive heresies and divisions, and even deny the Lord that brought them, and MANY will follow their pernicious ways. They have forsaken the straight way and are gone astray like Balaam; the mists of darkness are reserved for them forever. v15-17. They are like a dog that returns to its vomit, and a washed pig that wallows in the filthy mire.

Jude.v3,4,10-13. These apostates slip into the Church and set themselves up as teachers. They go in the way of Cain and after the error of Balaam. They are spots in Christian's feasts of love. They have no fruit, they are TWICE DEAD; ---wandering stars to whom is reserved the blackness of darkness forever. Jesus gives us both the greatest encouragements to faith, and earnest warnings about apostasy. Let us keep them both in a correct balance, and walk in His light and rest in His love.

CONCLUSION AND RECAPITULATION.

It would be quite wrong to finish on a negative note in this study, for God wants us to realise our total security in Jesus, when we determine to follow and serve Him. So let us consider again some of our heavenly Father's precious promises to us.

N. B. 1. Our heavenly Father's protecting power and love is our guarantee against demon possession.

In Heb.6v13-20., we read of God's covenant promise and oath to Abraham, and that these two immutable things are available to all the heirs of promise. The assurance and hope inspired by God's inability to lie, and His immutable counsel and oath, are a strong consolation and anchor of the soul to all who have fled to Jesus for refuge. Some have translated, "to ametatheton tes boules autou," "the immutability of His counsel," as "the unchangeableness of His will;" God will never change His mind over His promise to protect His children, He has promised to protect us, He will fulfil His Word and promise. We read in 1Pet.1v5., that God's almighty protective power and love is an ever-present fact and reality. When Peter states that all believers in Jesus; "are guarded," "phrouroumenous," he uses the present passive participle of "phroureo," to garrison; the present tense shows the continuous process of this protection. Unless a Christian turns their back on Jesus, and becomes an apostate, it is quite impossible for them to be possessed by demons.

N. B. 2. Both Christ's and the Father's hands enfold, hold and protect Christ's sheep.

Here, in closing, we will repeat again a Scripture we have considered earlier. In Jn.10v28,29., Jesus uses the future tense, ("harpasei"), when He said, "no one SHALL SNATCH them out of My hand." When Jesus said, "My Father, who has given them to Me, is greater than all, and no one is able to SNATCH them out of my Father's hand;" He uses the present active infinitive, "harpazein," to show the Father's continuous protection of His sheep. No one has the power to snatch Christ's sheep out of God's hand; they are secure in His love and care. Jn.3v16. 6v37,39,40. 17v12. 18v9. Immediately after saying these words, Jesus said, "I and my Father are one." They are not only one in essence and character, they are one in their determination to bring us safely into their eternal kingdom.

NOTE:

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